

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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Saturday, January 30, 1858.

Price One Penny.

ELDER JOHN TAYLOR ON THE RIGHTS OF MORMONISM.

The rights of "Mormonism" are so varied and extensive that it would be very difficult to speak of them all in one discourse. We have the right to live. That is "Mormonism." We have the right to eat and drink, and to pursue that course that we may think proper, so long as we do not interfere with other persons' rights. We have a right to live free and unmolested; and there is no law, human or divine, that rightfully has a right, if you please, to interfere with us. We have a right to think, and we have a right, after we have thought, to express our thoughts, and to write them and to publish them. We possess as many rights and as much liberty in relation to this as any other persons; and there is no law, human or divine, that can rightfully rob us of those liberties, or trample upon our rights. We have a right to worship God according to the dictates of our own conscience; and no man, legally, in this land, has a right to interfere with us for so doing. We have a right to believe in and practise as we please in relation to matrimony. We have a right to choose whether we will have one wife or twenty; and there is no law of the land that can legally interfere with us, neither is there a man that I have met with, who professed to be a man at all, that can say that we are acting illegally. We have a right to secure the favour of God, and we have

rights as the citizens of the kingdom of God. We have rights upon earth, and we have rights in heaven; we have rights that affect us and our posterity and progenitors, worlds without end; and they are rights which no man can interfere with. We have a right to our own Governor, as brother Kimball says; we have a right to our own Judges; we have a right to make our own laws, and to regulate our own affairs.

These are some of the rights that belong to us; but when you come to talk about rights, they are so various, complicated, and extensive, that it is difficult, without reflection, to enumerate them. They exist with us here and all around us, and they are rights that affect us, our progenitors, and posterity, worlds without end. But in regard to some of the things with which we are more intimately connected, we have our individual, our social, and political rights, so far as existing here as a people is concerned.

What made people come from the old countries to this land? It was because they were oppressed in England, in Germany, and in other states; and they fled from that power which sought to bind chains upon their necks. And why were they determined to flee from that Government into this country? Because the mother country tried to make them subject to institutions and laws that they

were unwilling to submit to, and because she wanted to put yokes upon their necks.

Then the mother country sent armed men over here, and thought to enforce their armed minions upon the people; but they would not submit to it; for it was on that very account that they had fled from their mother country.

Such were the feelings of your fathers, and these were the things they talked about a few years ago; and, on account of the encroachments of the parent Government, they took up the sword, and declared that they would live or die free men.

What was that freedom for which they contended? Just what I said a few minutes ago: it was the right to think, the right to speak, the right to act, the right to legislate, and the right to worship God according to the dictates of their own consciences, and the right to do their own business without being interfered with.

We have come here to this land as citizens of the United States; and why have we come? Because there were men who sought to rob us of our rights, and because there was not sufficient purity and justice in the Government to protect us in our rights—because magistrates, constables, judges, governors, presidents, and officers of state, either directly or indirectly, drove us or suffered us to be driven—suffered us to be dispossessed of that which legally belonged to us.

Who are we? We are men made in the image of God, possessing the rights of other men. We have turned this desert into a flourishing field, and the desert has blossomed as the rose, and God has blessed our labours. And whom have we interfered with? Have we gone over to the States and interfered with them? Have we gone over to California and interfered with them? Have we gone to Oregon? Have we gone to New Mexico? Have we gone to any State and interfered with their rights, their laws, their immunities, or their privileges? I say we have not.

Well, then, what right has anybody to interfere with us? Oh, because they have got the power! That is, there is no right to it, there is no legal authority to it; there is no more right to it than there is in a bully and a blackguard insulting a little, weak man, because he has the power to do so. They have just the same autho-

rity that a large ox has to goad a small one, because he has the power.

They dare not interfere with some nations as they are doing with us: they dare not interfere with England or France, for fear of the consequences; and it is nothing but a principle of nasty little meanness that would try to interfere with us, and try to make you believe that they are the lords of creation. Great God! who are they? Poor pusillanimous curses, that have not manhood or gentility enough about them to be gentlemen. They have just the same right that the highwayman has to put his hands into your pockets and take out your money.

Who led us here? Not the Christians of the United States, nor their governors, legislators, or presidents. Who provided for us? Did the Government of the United States? Verily, no. Who built the houses in this city? Who made the improvements around it and through this Territory? Did the inhabitants of the United States? No; but they have done all that lay in their power to discourage us in every possible way. Who have fed you and clothed you? Your own right hands, your own energy and industry, by the blessing of the Almighty.

Then, by what right and by what authority, in the name of God and in the name of every principle of right, honour, and integrity, have they a right to interfere with us?

"Oh," say they, "the land belongs to us." Ah! indeed; and I wonder where you got it from? "Oh, we got it by right of treaty with Mexico." And whence did the Mexicans obtain it? Who treated with those Indians? Did they pay them for it? "No; but they are good Christians, and the Indians are poor savages; and what right have savages to land?" Where are their deeds and their right of possession? Will anybody tell me? "Oh, we took it because we had the power, and the United States took it from Mexico because they had the power."

It is just like a lot of boys playing together, and one of them steals the other's marbles because he has the power; and then another steals them, and calls them his, because he is a little more powerful than the other: or, when one man meets another and robs him of what he has, then two more go and take from him what he has stolen from the first one.

The simple fact in the case is, they say, "You are left upon our land, and therefore you must be in subjection to us, and we must rule over you." But, even on this principle, they are at fault; for we, if there is any glory in the conquest, sent five hundred men, and possess equal rights with them as American citizens.

In speaking upon this subject once before, I showed you that by the Constitution and the very genius of our Government, that they had no right to interfere with us.

Again, on the common principle of justice, where did they get their rights to interfere with us? They did not bring us here, nor cultivate our farms; they did not send us either schoolmasters or priests to teach us; and we are not indebted to them for anything else. I would like to know what right they had to interfere with us. They have not a right upon religious grounds, for they kicked us out because of our religion, and consequently they have nothing to do with that. It is not because we have learned any morals of them, for we got our morals from a superior source: we have not learned either our religion or morality from them. We have not had them to cultivate our farms or to build our houses: they have not done anything for us.

In relation to the land, I will suppose they did steal it, which they did: they obtained it because they had the power, and Mexico obtained it upon the same principle. The United States made a quarrel with the latter nation, because they knew they could bring them into subjection; and they intended to capitulate for California before they began the

quarrel, and they took it upon those grounds. But that is righteousness—that is purity, truth, and holiness, in the eyes of a corrupt and mighty nation.

We have got a little place that nobody else would live upon; and I will warrant that if any other people had been here, half of them would have died, the last two years, of starvation; but they cannot let us alone. This is their greatness, this their magnanimity, and this is the compassion manifested by the fathers of our great country. Of course we must feel patriotic: we cannot but feel strongly attached to such a kind, such a benevolent, such a merciful Government as we have got! How can we feel otherwise? They would take from us the right to live, and then it would be in their hearts to sweep us from the face of the earth; but they cannot do it.

There is no right associated with this matter: there is no justice about it. There are old rights and privileges the people used to have, and we have our rights. In the first place, we have a God that lives, and He will help us to take of them, to maintain and to preserve them. Then look at this in whichever light you please, you cannot change it: we are citizens of the United States, and have a right to the soil, if they did steal it.

I am ashamed of being associated with such things; but we cannot help ourselves: we are a part of the people, and we had to partake of their evil deeds. When we came here, we came as American citizens; and we had just as much right to be here as any other American citizens in the United States.

(To be continued.)

FAITH AND UNITY—THEIR RESULTS.

BY PRESIDENT BRIGHAM YOUNG, GREAT SALT LAKE CITY, SEPT. 13, 1857.

What is the cause of the hostile feeling against this people? Brother Taylor has been telling you. God has restored the Gospel of salvation to earth again. That unites the hearts of the people, brings together those of different nations, notwithstanding their various traditions and their different manners and customs, and makes them of one heart and one

mind. And what follows? All hell is moved against them, because the kingdoms of this world—the kingdoms of darkness—are in danger. All hell is moved against this people because we are of one heart and of one mind.

The faith of the Gospel of Jesus Christ is calculated to unite the people in one and to bring them back to the unity and

faith of those who obeyed the Gospel anciently, and finally to bring them back to glory. Then do you wonder that all the sects of the day are enraged against us? I have told you that I do not wonder, neither do I wonder that governors and rulers are enraged at our success. Are there any Democrats, any Whigs, any Methodists, any Baptists, or anything like the parties and sects of the day among us? No. What is there? Those who want to do the will of their Father in heaven; and when they can know his will, their faith is one, their hope is one, and they are one in all things.

It is not alone the United States that is in fear because of the union that exists with this people, but all Europe trembles this day in consequence of the faith there is here. Some may think that it is not so, but I know more about the United States than men do who come here direct from Washington. I read their history and their feelings every day. You need not think that the world are not opposed to us; you need not think that politicians are not opposed to us; for they are.

The Government of our country will go by the board through its own corruptions, and no power can save it. If we can avert the blow for another season it is probable that our enemies will have enough to attend to at home, without worrying the Latter-day Saints. Have faith, and all will be well with us. I would like this people to have faith enough to turn away their enemies. I have prayed fervently about this matter, for it has been said that the troops would come;

but I have said that, if my faith will prevent it, they shall not come. If God will turn them whithersoever he will, so that they do not come here, I shall be perfectly satisfied. But another man steps up and says to the one that prays for our enemies to be turned away, "Brother, you are a coward; damn them, let them come, for I want to fight them." Herein you perceive a conflict in our faith, and that should not be. If there was a perfect union of our faith, our enemies never could cross the Rocky Mountains; or if they undertook to come some other way, they never could cross the Sierra Nevada Mountains, or the Basin Rim on our north, or the deserts at the south. "But," says one, "I want to fight." Do all such persons know that they are not right? If they will examine their hearts, they will find a wicked anger and malice there, and they cannot get into the kingdom of God with those feelings.

Learn to control yourselves; learn to be in the hands of God as clay in the hands of the potter; and if he will turn our enemies away, praised be his name. But if it should become a duty to take the sword, let us do it manfully and in the strength of Israel's God. Then one will chase a thousand, and two will put ten thousand to flight. The day will be in, which a man will go out and say to an army of a hundred thousand men, "Do thus and so, or we are upon you;" and they will hear the rumbling of chariots and the rushing of troops, as in the days of Elijah.

SECTARIANISM.

BY ELDER GEORGE TAYLOR.

(Concluded from page 61.)

Time would almost fail to tell the differences of opinion which exist about a subject on which there really ought to be none at all, and of the jealousy and ill-feeling with which one body looks upon the other, each fearing that the other will obtain more converts than itself. Neither is there any necessity to go back to earlier days and bring up the blood-drenched records of the past, and tell how, in the meekness of a *Christian spirit*, the Pro-

testants murdered the Catholics, and how Catholics, with the like *Christian feeling*, murdered the Protestants,—how fields were drenched in human gore, and how the rack, the faggot, the pincers, and the sword have been used as the mild persuasives of religion. This we forbear to do, but will proceed to other facts.

Take two opposing sects, and observe, with all their *Christian meekness*, how bitterly they can hate and slander one

another, and call each other coarse and odious names; how they can vent their spleen and gall of bitterness in base vituperation. And then, what boundless charity fires their bosoms! How they can recriminate and adjudge one another to the regions of the damned, with as much coolness and as little ceremony as they would condemn a dog to death.

A writer in the *New York Herald* seems to have cleared his brain and wiped the dust out of his eyes; for he says of sectarian religions—"They are separate, discordant bodies, opposing, reviling, and condemning each other; while, at the same time, under a name that includes them all, they are loving Christians—a perfect embodiment of pure Christianity. They fight against each other in detail, and exalt and praise themselves in the mass as Protestant Christians—a name which includes them all. Taken separately, according to their own representations of one another, these multitudinous sects are all evil and all wrong. Every single one declares it to be so with all the others. But, taken collectively, they are all pure and good, constituting a body of excellence, which they call "Protestant Christianity." What a contradiction—what an absurdity, that the separate parts should each be bad, but that the whole, composed of these same corrupt parts, should be pure and good Christianity! Each part is bad, and acts wrongly, but all of them put together produce unexampled good! Here, then, we have a most curious resulting phenomenon: Put a thousand corrupt things together, and the result will be that the aggregate will be perfectly good! Or, to give a more homely illustration—If this year we have the return of the potatoe disease, how many pecks of bad potatoes would an agriculturist have to put together to make a bushel of good ones? The answer is obvious. No substance which has for its composition corrupt and unhealthy parts, can, as a whole, be found healthy and sound. "Either make the tree good and its fruit good, or the tree corrupt and its fruit corrupt." But, we would ask, will that era ever arrive when men will dare to think? Will the time ever come when the leading-strings of mental babyhood will be broken—when men will leap out of the dense fog which for ages has been gathering round their mental faculties, and take into their own

hands those matters which belong to their individual peace and wellbeing? We believe it will. The period is fast approaching when men must be men, if they are to stand at all—when they must and will shake off their long-held traditions, and begin to think, speak, and act for themselves, as independent and responsible beings.

Strange it is, after all, that bodies of intelligent, thinking beings, who are keen enough at every day business, can allow themselves to be cajoled into the idea that this mass of conflicting discord can come from God. Just as well might it be contended that the various disputes and contrary theories of astronomers in relation to the revolutions of planets, their weight and specific gravities, and their periods of rotation, are all justifiable and true. Just as well might we be told that the sun moves, and at the same time stands still; that the earth is a plane, and at the same time a sphere; that all the contradictory motions and qualities ascribed to matter and the physical universe end in oneness; that all the quarrels of metaphysical philosophers have mingled to form one true system; that the unnumbered sectarian clashing expositions of the "word of God," which baffle and confound the reasoning powers, and spread disunion and spiritual destruction around, are all true and harmonious in themselves, and beneficial in their tendency.

There is implanted in human nature a ceaseless, restless spirit of inquiry—a constant looking-out for the things of the future—an uncontrollable desire to soar into the atmosphere of truth and liberty, or to feast in the verdant pastures of science—to throw off the mist of ages and to break forth into the wide-spread ocean of truthful principles. But sectarianism is the implacable enemy of this inward spring. It hates innovation of all kinds; it detests the march of intellect and the diffusion of the radiant principles of knowledge. It has, in all ages and in all countries, ever been the enemy of religious freedom. It has ever put the gag into the mouths of patriots, and met science with a menacing look. It delights in old, cumbrous, time-honoured institutions, dislikes to have the cobwebs of antiquity removed, and prefers the venerable institutions and antiquated opinions of our forefathers to the important scientific

facts revealed in this our day. Says sectarianism to its votaries, Listen not to reason, lest you be misled. Your fathers—praise to their memory, lived long and died content. They are your patterns. They never disputed the validity of our ancient system. They were good, quiet-going folks enough. They minded their own business, and let the parson mind his. There was no ungodly disputes with them. They went to the mill with the bag on their shoulder—the corn in one end, and the stone in the other to balance it. What mattered it to them whether the earth was the centre of the universe, with the planets revolving around it, or not? What cared they whether or not there was a chain of mountains in the moon, or lakes, rivers, and seas in the sun? They were content. They could see the man in the moon with a bundle of sticks on his back plain enough. No matter if they did see wrong; the seasons came in their turn; the night followed the day then as now: and if our fathers were content to receive, without examination, the doctrines they were taught, surely their children may do the same; for reasoning and investigation will lead to unbelief, and unbelief will lead to despair and damnation.

Yes, sectarianism has its bounds: its stakes are driven. It has its circle—its chalk-line, over which none may dare to pass. Its creeds extend “thus far, and no farther.” Around the boundary of its visible horizon the fiend imposture keeps watchful guard.

Such is sectarianism—the enemy of God, the friend of Satan, the stalwart opponent of truth, which has caused blood to flow as a river, and perpetrated deeds of blackest dye in the name of God. But see! The turbid waters of sectarianism are troubled; the foul waters of the stagnant lake are put in strong

commotion; they rush in swelling circles from the centre, and break with foaming rage upon the shore. But what is the matter? God has spoken and commissioned men, as in ancient days, to preach the everlasting Gospel to the inhabitants of the earth. The pealing notes of truth come down from the mountains of Israel, and the Prophet's mighty voice proclaims that which rings as a death-knell in the ears of sectarians. Churches have their ranks thinned: the priest looks on with pious horror. But something must be done: the voice of truth must be stifled; our time-honoured orthodoxy must be saved. Now for a crusade. Joseph Smith and the Latter-day Saints are the foes to be met. This great work must be stopped. No matter though the blood of innocents lie in pools on the earth. The seething caldron of hell boils over. The devil flies from church to church, and puts gall and bitterness into the mouths of priests. Hell's treasury is ransacked for lies—the regions of infernal wickedness for foul plots and diabolical machinations. But all to no purpose: the truth of God must triumph. The Gospel wins its way from land to land; the hosts of Israel gather home. The house of God is being built on the mountain tops; and this Gospel will spread and spread, until Satan shall be bound and the knowledge of the Lord cover the earth as the waters cover the mighty deep. The gaudy temples, the richly-adorned and mighty-sculptured theatrical churches of modern times, with all their gilded shrines, their ostentatious display, and their mitred and pompously-titled priests, serve but the same purpose that the rose does which decks the dead man's sepulchre—hiding merely the corruption, the rottenness, and the festering putridity that exists within.

HISTORY OF JOSEPH SMITH.

(Continued from page 56.)

[September, 1842.]

Wednesday, 14th. At home. Mr. Ram-mick gave me a deed of one-half his landed property in Keokuk, though it will be a long time, if ever, before it will be of any benefit to me. Had a consulta-

tion with Calvin A. Warren, Esq. In the evening I received the following letter from General James Arlington Bennett:—

“Arlington House, Sept. 1, 1842.

Lieutenant General Smith.—Dear Sir,—Mrs. Smith's letter to Mrs. Bennett, con-

taining a very lucid account of Dr. John C. Bennett, has been received; and the only thing concerning him that I regard of importance is that you found it necessary to expose him. I wish most ardently that you had let him depart in peace, because the public generally think no better of either the one party or the other, in consequence of the pretended exposures with which the newspapers have teemed. But then, in the long run, you will have the advantage, inasmuch as the universal notoriety which you are now acquiring will be the means of adding to Nauvoo three hundred fold.

That you ought to be given up to the tender mercies of Missouri no man in his senses will allow, as you would be convicted on the shadow of evidence when the people's passions and prejudices are so strongly enlisted against you; and, under such a state of things, how easily it would be to suborn witnesses against you, who would seal your fate. Add to this, too, the great difficulty under which an impartial jury, if such could be found, would labour in their attempt to render an honest verdict, being coerced by surrounding public prejudice and malice. And yet, as you are now circumstanced, it will not do to oppose force to force for your protection, as this in the present case would be treason against the State, and would ultimately bring to ruin all those concerned.

Your only plan, I think, will be to keep out of the way until this excitement shall have subsided, as, from all I can understand, even from the Dr. himself, there is no evidence on which an honest jury could find a verdict against you; and this opinion I have expressed to him.

I most ardently wish that you had one hundred thousand *true* men at Nauvoo, and that I had the command of them, *times and things would soon alter*. I hope to see the day, before I die, that such an army will dictate times from Nauvoo to the enemies of Mormon people. I say this in the most perfect candour, as I have nothing to gain by the Mormons, nor am I a Mormon in creed; yet I regard them in as favourable a light (and a little more so,) as I do any other sect. In fact, I am a philosophical Christian, and wish to see an entire change in the religious world.

I have been long a Mormon in sympathy alone, and probably can never be one in any other way; yet I feel that I am a friend of the people, as I think them honest and sincere in their faith; and these I know as good and honourable men as any other professing Christians.

Dr. Bennett has been the means of bringing me before your people, you will there-

fore see; for *this act*, I am in honour bound to say, "*Peace to his manes.*" To act otherwise would be ungrateful and dishonourable, both of which qualities are strangers to my nature: nevertheless, by leaving him as he is, I can still be your friend; for, be assured that nothing I have seen yet from his pen has in the least altered my opinion of you. I well know what allowances to make in such cases.

Doctor Bennett and Bachelor are now delivering lectures in New York against you and your doctrines and asserted practices at Nauvoo.

Elder Foster told me, this forenoon, that the seats have been torn to pieces out of his church in Canal-street, and that the congregation had to move to another place.

I intimated to you, in my last, that Bennett of the *Herald* was about to publish, conjointly with the Doctor, his Book of Exposures; but since, have learned that it is about to come out in Boston. He expects to make a fortune out of it, and I presume he needs it; but I feel sure that it will make converts to the Mormon faith. He has borrowed largely from Com. Morris' lascivious Poems.

A general order, signed by Hugh McFall, Adjutant-General, and authorised by you, has appeared in the *Herald*, ordering me to repair to Nauvoo, to take command of the Legion, and to bring with me Brig.-Gen. J. G. Bennett, which states that, if the requisition be persisted in, blood must be shed. I have assured Bennett of the *Herald* that I deem it a *hoax*, but he insists upon it that it is genuine. My reply to it has appeared to-day in that paper. I have there stated that I have written to Gov. Carlin for instructions. This is not so: it is only a *rub*.

On the whole, you will only be made a greater Prophet and a greater man—a great *Emperor*, by the affliction and consideration of your good friends.

My respects, with those of Mrs. B., to your lady.

I am, dear Sir, your sincere friend,
JAMES ARLINGTON-BENNETT."

This letter was placed in the hands of General Hugh McFall, who immediately wrote a refutation of the clause concerning himself to Governor Carlin, and also one for the *Wasp*. The general order was not written by McFall, neither had he a knowledge of its existence until shown to him in the letter. It was evidently got up by our enemies to increase excitement and anger, and is barely another addition to the many slanderous reports put in circulation by evil and designing men.

Thursday, 15th. In council with C. A. Warren, Esq. Also counselled uncle John Smith and brother Daniel C. Davis to move immediately to Keokuk, and help to build up a city.

Friday, 16th. At home with brother Rogers, who was painting my likeness.

Saturday, 17th. I was at home with brother Rogers, who continued painting my portrait. Elder William Clayton wrote Governor Carlin a long letter, showing up the Missouri persecution and my sufferings in their true colours.

Ship Sidney sailed from Liverpool for New Orleans with 180 Saints.

Sunday, 18th. At home. In the evening, received a visit from my mother.

Monday, 19th, and Tuesday, 20th.

With brother Rogers, painting at my house.

Wednesday, 21st. In the large room over the store. In the evening had a visit from Elder John Taylor, who is just recovering from a long and very severe attack of sickness. I counselled Elder Taylor concerning the Printing Office, removing one press to Keokuk, &c.

Thursday, 22nd. At home, arranging with Remmick concerning moving printing press to Keokuk, buying paper, &c.

Friday, 23rd. At home. Visited by Elder Taylor.

Colonel George Miller was elected Brigadier-General of the 1st Cohort, Nauvoo Legion, to fill the vacancy of General Wilson Law, promoted.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 30, 1853.

PROPHETIC ADVICE TO THE U. S. GOVERNMENT.—By late advices we learn that a very general feeling of dissatisfaction is avowed by the American press at the result of last season's operations of the Utah Expedition. None but those entirely ignorant of a life in the Rocky Mountains could, however, have anticipated any other result. The Commander of the Expedition and the Civil Officers lingered upon the frontiers until near October, while it is seldom possible to reach Great Salt Lake City, at that date, without encountering snow storms at the Pass. The consequence is, they arrive at Fort Bridger, just in time to be too late to enter the canyons and narrow defiles between there and Salt Lake Valley with an army, were there no other barriers than the elements to oppose them. Deep repentance is now felt that so great an error occurred at the time of their departure, and much deeper repentance may be felt that the error of going at all was so blindly and rashly committed. And while our friends in the States are in the way of penitence, and before they get too angry with their own folly, we would advise that it extend to all those sins which so prominently characterize their unscrupulous acts; and that they not only mourn over the folly exhibited in the time and manner of doing evil, but repent of the evil that is in their hearts to do, and disannul the covenant in which they have sworn to exterminate "Mormonism." Both those that were sent and those that sent them knew very well that troops were not needed in Utah—that no duty called them to perform such a service; and they would have shown more good sense if they had spent "Uncle Sam's" money where pleasures could be more easily purchased, and at cheaper rates.

The entire cost of the Expedition has been worse than lost to the country. A body of men have been sent up into the mountains to suffer, and many of them, no doubt, to perish amid the piercing frost and accumulating snows,—a feat which inspires but little pride, and manifests less wisdom on the part of those who directed so fruitless a campaign. Those that survive the winter and escape even with frozen limbs are, in

the spring, destitute of both horses and cattle, and also of supplies to fit them for service, even if they had the necessary animals with which to advance. The future success of the Expedition depends entirely upon aid which must be sent to them another season. Supplies must be forwarded, not only for the increased number of reinforcements to be sent, but for those already there, which will greatly increase the burden of transportation.

With these difficulties now on hand, we would advise the Administration and General Scott to look forward to another winter, if they purpose sending five or ten thousand troops to spend it in Utah. See them there without a morsel of food for themselves, and scarcely any for their animals, but what they haul from the States; and if they cannot find something pleasing and satisfactory in the idea, we would recommend them to abandon the project, and, if they must necessarily have some chance to spend their money, employ the Mormons to protect and keep peace in the Territory. They would do it at a much cheaper rate than "Uncle Sam" possibly can. No civilized people but the Mormons have attempted to live in those valleys; and none other could, if they would. There is too much selfishness and indolence among civilized people, except true Saints, to go into a country which offers so few inducements, and where the land will not produce without frequent irrigation, while they can live in a fertile country like the States—fertile not only in its soil, but in every species of immorality and vice which are so essential to the prosperity and existence of civilization and Christianity. Drive the Mormons from Utah, and it becomes a desolation. A desolation it would certainly remain, for their possessions will never again be inherited by their enemies as has hitherto been the case whenever they have been driven. It may be true "that judgment must begin at the House of God;" but if the Saints are again under the necessity of desolating their homes and their fruitful fields, none others can ever inherit them. That desolation will continue its devastating career until it has wasted the earth and the inhabitants thereof.

The Mormons are not the only ones that censure the Government in its proceedings against Utah; and public feeling is, that the past is much to be regretted; and from it a profitable lesson ought to be learned for the future. To those reckless demagogues who are so wantonly squandering the people's money for the damnable purpose of again wreaking their vengeance upon innocence, and glutting themselves with the blood of martyrs, we would here give a word of advice. Abandon your hellish purposes and proceedings against the citizens of Utah. Call home your troops, and set them to work for an honest living. If you want an army in Utah, employ the people that live there, and then pay them for their services. Your own officers testify that there never were better or braver soldiers marshalled than the "Mormon Battalion" that served in the Mexican war: and they are better and truer men now, if possible, than they were then. Encourage, by every reasonable means, the hardy pioneers of the mountain vales to occupy, possess, and improve their lands in peace. Indemnify them for their losses sustained by Indian depredations, as you do citizens of other Territories. Tell them to live their religion, as you ought to every society under your administration; and tell them that, in so doing, they honour not only their religion, but the Constitution of their country. Tell them that they have as much right under that Constitution to be polygamists as to be believers on the Lord Jesus Christ or to be infidels, and that they shall be protected in their institutions so long as the national banner shall wave over proud sons of liberty. Tell them that for their heroic services in the late war with Mexico, which secured the Territory they now occupy, and for their hitherto unparalleled energy and success in making the barren desert a fruitful field, and the wilderness to blossom as the rose, they may

freely have all the land they can occupy, and that you will, if necessary, protect them in peace upon it. Tell them they may have whom they please for officers,—that it is a Constitutional right in which they shall be protected—a right which you yourselves enjoy, and one which you most cheerfully extend to others. Tell them that they shall have admission into the Union, and that your mighty arm shall succour them. Tell them that when they cry, you will hear; that when they ask, you will answer; that when they seek, they shall find; and that when they knock, it shall be opened to them; and that from henceforth you will be as a father and protector to them. If you will do this, the days of your national greatness and pride shall be increased on the earth; and if you will repent and atone for all your sins, and say to the Priesthood of Almighty God, “Rule over us and our children,” you shall abide for ever and ever. But if you will not do this, the sun of your day shall speedily set, and your light shall become darkness. Your joy shall be turned into sorrow, and the fair and the beautiful shall be a desolation. The anger of the Lord shall be upon you, and upon all that rejoice in you. Your torment shall increase with every dream of the night, and the thoughts and visions of your head will trouble you worse than Belshazzar was troubled, when the joints of his loins were loosed and his knees smote together upon learning that God had numbered his kingdom and finished it. So shall you fall and not rise; you shall perish as the grass is consumed by the devouring fire, and you shall be utterly wasted; for the Lord God has purposed to bring an end to wickedness.

BENEVOLENCE.—Charity or true benevolence may be considered as one of the moral attributes of God. It is a certain indication of pure religion in those who exercise it here on earth. No one can truly be a child of God without its constituting a prominent feature of his life. To be kind, generous, and humane is commendable in all, as thereby is manifested a desire to promote the happiness of mankind. Some bestow gifts merely as a token of personal favour, or in acknowledgment of favours received. They may be bestowed with impure motives, and even in view of accomplishing the basest designs, which is not unfrequently the case when gifts are imparted to those who are not needy, or even worthy of them; but when charity or true benevolence prompts a generous deed, the act is a God-like one, and is sanctified by the motive to the good of both the giver and the receiver.

Of all people on the earth, the Saints should most possess this inestimable virtue, and every day of their lives it should be cultivated by some deed that will merit a lasting reward. All shall be rewarded for the deeds they have done. If those deeds have been deeds of charity, kindness, liberality, and love, springing from a desire to bless and save from ills of life our needy fellows, the reward for such deeds can only be blessing and salvation in return. If they have been deeds which were evil, unkind, ungenerous, and unjust, or if we have, without pity or regard, looked upon our neighbour in distress, and not exercised the power we had to save, evil and untold, misery will be the merited and sure reward. “With what measure ye mete, it shall be measured to you again.”

The present time of distress throughout the land affords ample opportunity for the exercise of this heavenly virtue. Many are suffering, and are in want of the actual necessities of life; and among the Saints we hope no one will manifest an indifference to the sufferings of others. Saints should not only be charitable and generous when called upon so to be, but they should take pleasure in seeking after and administering to the worthy poor. This is one prominent item in *living our religion*. This is “pure and undefiled religion,” to visit the widow and the fatherless, and admin-

ister to them in their *affliction*. Those who are most worthy of a kind act or a kind word are often the least ready to make their wants and necessities known. From such the utmost gratitude is received for favours bestowed; for they best appreciate the kindness shown. Kind words are a healing balm for many a sorrow, and "a good word maketh the heart glad;" but words alone are not always sufficient. The hungry must be fed, the naked must be clothed; those who are pierced with the wintry cold need to be warmed and sheltered; and noble generous acts must be performed on the part of those who have influence and power, to bring about the necessary good. If a person has not actually the means to administer to another's necessity, he may have influence to induce others to do all the good he would himself do. Such may be the case with many of the Elders, Teachers, and Deacons, whose duty it is to know the circumstances of the Saints. They may not have the means to fully relieve the temporal wants of those under their care, but they should have influence to relieve much suffering by obtaining means from those who have, and imparting it to those who have not. Let every officer look after his flock and see that they do not perish.

We are called upon to be saviours,—that is, to assist in redeeming our fellow creatures from every evil, every pain, and every sorrow that exists in consequence of sin; and every day affords us some opportunity for doing good. Let no such opportunity pass without adding to the sum of happiness in this life; and thereby will salvation and eternal happiness be secured in the world to come, and we be accounted as the saviours of men. "He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse."

CORRESPONDENCE AND NEWS.—We insert in our columns the very brief extracts from Governor Young's and Elder John Taylor's correspondence, which the *liberal* officers of the Department at Washington have been pleased to hand out to the public through the press. Other portions kept back probably tell too much truth for the eye of the public to gaze upon at once, who certainly ought to feel very thankful for such considerate and tender guardians: also items of news from the army, relative to their condition and prospects, and what is transpiring with them. Utah matters occupy such general attention, and call forth such widely differing opinions, that the many comments made upon them we are unable to give for want of room.

CORRESPONDENCE OF GOVERNOR YOUNG AND ELDER JOHN TAYLOR WITH THE ARMY.

(From the "*New York Herald*.")

Among the documents transmitted in a letter from Brigham Young, dated October 18th, in which, replying to Colonel Alexander, he says:—

"If you come here for peaceful purposes, you have no use for weapons of war. We wish, and ever have wished for, peace, and have ever used for it all the day long, as our bitterest enemies know full well: and though the wicked,

with the Administration now at their head, have determined we shall have no peace, except it be to be down in death, in the name of Israel's God we will have peace, even though we be compelled by our enemies to fight for it. If you persist in your attempts to permanently locate an army in this Territory, contrary to the wishes and constitutional rights of the people thereof, thus aiding the Administration in their unhallowed efforts

to palm their corrupt officials upon us, and protect them—the blacklegs, black-hearted scoundrels, whoremasters, and murderers, as was the sole intention in sending you and your troops here, you will have to meet a mode of warfare against which your tactics furnish you no information. In regard to myself and certain others having placed ourselves in a position of rebellion and hostility to the Government of the United States, I am perfectly aware; and we understand our true and most loyal position far better than our enemies can inform us. We, of all people, are endeavouring to preserve and perpetuate the genius of the Constitution and constitutional law, while the Administration and the troops they have ordered to Utah are, in fact, themselves the rebels, and in hostility to the General Government: and if George Washington was now living and at the helm of our Government, he would hang the Administration as high as he did Andre, and that, too, with a far better grace and to a much greater subserving of the best interests of the country.”

After much similar language, Young says:—

“By virtue of my office, as Governor of the Territory of Utah, I command you to marshal your troops and leave this Territory; for it can be of no possible benefit to you to waste treasures and blood in prosecuting your course upon the side of a rebellion against the General Government by its administrators. You have had and still have plenty of time to retire within reach of supplies at the east, or to go to Fort Hall. Were you or your fellow-officers as well acquainted with your men as I am with mine, and did they understand the work they are now engaged in as well as you may understand it, you must know that many of them would immediately revolt from all connection with so ungodly, illegal, unconstitutional, and hellish a crusade against an innocent people; and if their blood is shed it shall rest upon the heads of their commanders. With us it is the kingdom of God or nothing.”

In another letter to Colonel Alexander, Brigham Young says:—

“When the President of the United States so far degrades his high position and prostitutes the highest gift of the

people as to make use of the military power, intended only for the protection of the people's rights, to crush the people's liberties, and compel them to receive officials so lost to self-respect as to accept appointments since the known and expressed wish of the people, and so craven and degraded as to need an army to protect them in their position, we feel that we would be recreant to every principle of self-respect, honour, integrity, and patriotism, to bow tamely to such high-handed tyranny, a parallel to which is only found in the attempts made by the British Government in its most corrupt stages against the rights, liberties, and lives of our forefathers. If our real enemies, the mobocrats, priests, editors, and politicians, at whose instigation the present storm has been gathered, had come against us, instead of you and your command, I would not have addressed them thus. They would never have been allowed to reach the South Pass.”

John Taylor, in writing a letter to Captain Marcy, says:—

“I know, from your personal intercourse with members of the Senate and House of Representatives of the United States, that there have been various plans concocted at head quarters for some time past for the overthrow of the ‘Mormons.’ Mr. Fuller, of New York, who sent you an introductory letter to me, informs me that you are a politician. If so, you must know that in the last Presidential campaign the republican party had opposition to slavery and polygamy as two of the principal planks of their platform. You may know that Utah was picked out, and the only Territory excluded from a participation in the pre-emption rights to land. I might enumerate injuries by scores: and if these things are not so, why is it that Utah is so knotty a question? Why could Drummond and a host of other mean scribblers palm their barefaced lies with such impunity, and have their infamous slanders swallowed with such gusto? Was it not that the Administration, as their satellites, having planned our destruction, were eager to catch at anything to render specious their contemplations of blood? Or, in plain terms, the Democrats advocated strongly popular sovereignty. The republicans tell them, if they join in maintaining inviolably the domestic institutions of the

South, they must also swallow polygamy. The Democrats thought this would not do, as it would interfere with the religious scruples of many of their supporters, and they looked about for some means to dispose of the knotty question. Mr. Buchanan, with Messrs. Douglas, Cass, Thompson, and others, after failing to devise measures, hit upon the expedient of an armed force against Utah, and thus thought, by a sacrifice of the 'Mormons,' to untie the knotty question:—yes, by destroying or killing a hundred thousand innocent American citizens, to satisfy the pious, humane, and patriotic feelings of their constituents, take the wind out of the sails of the Republicans, and gain to themselves immortal honours."

After defending the Mormons, he, in conclusion, says:—

"On my departure from the States, the fluctuating tide of popular opinion against us seemed to be on the wane; and by this time there may be quite a reaction in the public mind. If so, it may probably affect materially the position of the Administration and tend to more constitutional, pacific, and humane measures. In such an event, our relative frontiers would be materially changed; and, instead of meeting enemies, we could meet as American citizens should—friends to one another, and united against our legitimate enemies. Such an issue is devoutly to be desired."

NEWS FROM THE PLAINS.

(From the Special Correspondent of the "New York Tribune.")

Camp in the South Pass, Oct. 22, 1857.

The Mormons have intrusted the command-in-chief of their forces to Daniel H. Wells, whom they style Lieutenant-General. He dates his orders from Fort Bridger, but is in reality posted with his forces on Bear River. I have heard no estimate of their strength.

Two more prisoners were made by Col. Alexander's command, on whose persons were found documents issued by Wells, enjoining them to retard the progress of the army by burning grass, stealing cattle, destroying trains, or any other means short of taking life. One of them is named Taylor, and the other Stowell. The two prisoners taken previously prove to be brothers of the notorious "Bill" Hickman. The younger of them has been sent to Salt Lake City with a message or a letter, of the contents of which I am uninformed, the elder being retained as surety for his return. A prisoner has also been made to-day in Col. Smith's camp, who confesses that the Mormon band which burned the trains on Green River endeavoured to employ him to steal cattle, &c.

Brigham Young has sent a lengthy document to Col. Alexander, covering several pages of foolscap paper, which seems to be a protest against the progress of the troops and a defence of his own

attitude. No further account of its contents has reached us.

An order was issued by Col. Johnston several days since, prohibiting any one from passing or sending any message across Green River westward without special authorisation. The object, I presume, is to prevent the Mormons from gaining information of the movements of the supply trains and of the troops which will act as their escort. To those conductors of trains who had entered into bonds to deliver their goods in Salt Lake City before a certain date he has given official copies of this order, to insure them against responsibility for their detention. Mr. Irwin, for instance, the agent of Livingston, Kinkead and Co., sutlers to the 2nd Dragoons, has, in his trains, goods which he is under bonds of \$30,000 to deliver there before January 1st, 1858.

There is a Mormon train between us and Fort Laramie, which is said to belong to the Church, and to be freighted with private property of Brigham Young. Col. Johnston passed it at the beginning of this month, a day or two before he arrived at Laramie. During his stay there it caught up, and its conductor, a man named Groesbeck, called on him to request a passport to enable his train to proceed to Salt Lake City. All trace of

him further than seventy or eighty miles beyond Laramie seems to be lost; but it will be impossible for his train, if ever seen again, to escape recognition. It consisted of sixteen waggons, all gaudily painted, and each drawn by six mules.

Three of the teamsters belonging to the supply trains which were burnt on the 5th were frozen to death in the storm on the 16th. They had travelled back to the South Pass with their fellow-teamsters, and after camping, on the night of the storm, had become intoxicated with whisky, and wandered out into the snow.

Camp on Pacific Creek, Oregon Territory,
Oct. 27, 1857.

A squadron of the Second Dragoons and the detachment of 50 men left at Fort Laramie, to escort the Governor, arrived yesterday afternoon at the camp, where we had been lying for more than a week. The last of the supply trains had come up the day before, and to-day the mass has moved forward ten miles. Such an array of waggons and cattle has seldom been seen on the Plains. The whole train moving in close order will be six miles long. To-day it has been scattered over the entire line of march, so that the head of the column reached our present camp two hours before the rear guard began to move. Capt. Magraw arrived with his company of volunteers, 44 in number, about the same time with the dragoons. Including his waggons, which are those employed on his expedition, there are twelve trains moving *en masse*, and the number of waggons is nearly 400. In this aggregate are included the train of Col. Johnston and those of the dragoons, volunteers, and Col. Smith's battalion; four supply trains, the sutlers' trains of the Fifth and Tenth Infantry and Second Dragoons, and a private train freighted with goods consigned to a firm in Salt Lake City.

Camp on the Big Sandy, Utah Territory,
Oct. 30, 1857.

We have been in doubt, during the last two days' journey, as to whether we have actually entered the Territory of Utah; but to-night we are surely camped within its boundary line. In future judicial proceedings, it may become important to

determine whether the ravine where the train was burned is in Oregon or in Utah. I noticed on the road, a few hundred yards beyond it, three stones set in a line, on one of which the letters U. T. were inscribed. The incendiaries of the other two trains are surely amenable to the Courts of Utah; for the scene of their operations was on the bank of Green River, near Baptiste's.

It is a matter of regret that Gov. Cumming is not now present to issue his Proclamation declaring the Territory to be in a state of rebellion, and calling upon the army to assist him in maintaining the supremacy of the civil power. Although there has been much talk in camp about the necessity of a declaration of martial law by Col. Johnston, doubts are entertained whether such a declaration would be valid; and I do not believe that an officer of his experience and prudence will venture on a step which may, by any possibility, be perverted to palliate the treason of the Mormons. It is a novel and interesting question whether, under any circumstances, such a suspension of all civil functions as a declaration of martial law effects, would be constitutional within any portion of the United States. The treason of the Mormons is an offence surely and exclusively within the jurisdiction of the Civil Courts; and I doubt whether it is constitutionally within the power of anybody to remove it, for trial and punishment, to different tribunals.

Chief Justice Eckels is the only civil officer who is with this command; and it is possible that neither the Governor nor any of the other Judges may arrive before the decisive movement of the campaign is made. But, whatever may be done, either by way of substance or of form, universal confidence is expressed in the ability of Col. Johnston to act discreetly, energetically, and promptly. I do not believe that another officer could have been selected from the entire army to head this expedition more acceptable to those under his command.

The Mormon train, of which I made mention in my letter of Oct. 25th, has been heard from. Its conductor disposed of the waggons and of part of their contents at the bridge over the North Platte, and packed what he could not sell upon mules, with which he has again disappeared from the main road.

Camp on Black's Fork, Nov. 4, 1857.

This morning Judge Eckels has made temporary appointments of Marshal and Clerk of the Courts for Green River County, for the purpose of securing the testimony of various individuals concerning the burning of the trains and the various robberies of cattle. B. F. Ficklin was sworn in as Marshal; and A. G. Browne, jun., as Clerk. The witnesses, whose affidavits were taken, were James Rupe, Wm. Eads, Samuel Foster, and Lewis Simpson. Simpson's affidavit relates to the destruction of the train near the Big Sandy, of which he was waggon master.

The trains were not all burned at the same time, those on Green River having

been destroyed on the night of Oct. 5th, and that on the Sunday on the morning of Oct. 6th. The leader of the band on the Sandy was named Lot Smith, not Locksmith, as I wrote.

The 700 cattle which were driven off from the rear of Col. Alexander's command, on or about Oct. 13th, were all the property of Russell and Wardell. In the attacking party, beside Porter Rockwell, were Lot Smith, who seems to have been the commander, and Joseph Taylor, the same man who is now a prisoner in camp. The evidence against the latter was of such a nature as to justify the issue of a writ, which was served on him to-day, holding him to answer to a charge of high treason.

(To be continued.)

VARIETIES.

In Offerton, near Stockport, there is living a woman who, within 22 years, has presented her husband with 26 children, all single births.

The clerk of a church on Devon, who had to read the first lessons, always made a hash of Shadrach, Meshach, and Abednego; and as those names occur twelve times in the 3rd chapter of Daniel, after getting through them the first time, he afterwards called them each time "the aforesaid gentlemen."

LABORDE, a well-known traveller in Arabia Petrea, says,—“We passed through the Wady Mokatteb, which means *written valley*, and beheld the rocks covered with inscriptions for the length of an entire league. We afterwards passed mountains, called Jebel-el-Mokatteb, which means *written mountains*; and, as we rode along, perceived, during a whole hour, hosts of inscriptions in an unknown character, carved in these hard rocks, to a height which was ten or twelve feet from the ground; and although we had men amongst us who understood the Arabic, Hebrew, Greek, Syriac, Coptic, Latin, Armenian, Turkish, English, Illyrian, German, French, and Bohemian languages, there was not one of us who had the slightest knowledge of the characters engraved on these rocks.”

PASSING EVENTS.—The Australian mail, which arrived at Southampton on the 13th inst., brought 80,000 letters and 120,000 newspapers. The cost of printing for the various Government offices during the session of 1856 was £24,982. The marriage of the Princess Royal with Prince Frederick William of Prussia, on the 25th inst., and the horrors of the Indian war constitute the leading topics of English admiration and disgust: they form a very significant contrast, though both are extremely expensive. The annuity of £8,000 granted by Parliament to the Princess Royal for life commenced on the 25th, the day of her marriage. Late details from India are truly heartrending: reinforcements are still being sent, and a line of telegraph from this country to India is strongly advocated. That England should give up India is strongly urged by some writers, on the grounds of being unjustly possessed by her. An unsuccessful attempt was made to assassinate the Emperor Napoleon at the door of the Opera, on the evening of the 14th, by three explosions from hollow projectiles: sixty persons were wounded, several mortally, one horse of his Majesty's carriage killed, and the carriage broken: several horses of the guard were also killed.—AMERICA: In Mexico, Comonfort was successful, December 17, in overturning the Constitution recently adopted, dispersing the National Congress, and proclaiming himself Dictator: he promises in three months to convoke a Congress which shall provide for the election of a ruler by the people. The Indians have attacked the American ports in the Gila country, having destroyed everything in their range on Mexican soil. General Walker demands that the United States shall send him and men back, re-hoist the Nicaraguan flag, and cause it to be saluted by the United States' ships-of-war, as the only proper indemnity for his illegal capture by Commodore Paulding; he estimates his loss